

The early colony of Pennsylvania is the only national example of a refusal to bear arms that has ever been exhibited to the world, but that one example has proved beyond a doubt the safety of relying upon God for defense. Though situated in the midst of six Indian nations, without so much as a fort for her defense, she continued to enjoy freedom from war for more than seventy years. While other colonists, who had fortified themselves and provided themselves with arms for their defence, were massacred by the savages, the Society of Friends lived in security and quiet, unarmed and unharmed. Their experience in Ireland during the Rebellion was no less remarkable. It was at a time when the whole country was in terror. People were murdered in their homes and on the streets, yet these people were saved to a proverb.

There is no reason why the fate of the Quakers could not be the common fate of all who would adopt their conduct and adhere as closely to the Moral law.

But why have men been drawn from this high standard of Christian obedience? Because of their *false* idea of its necessity. There is no other ground upon which they have dared to justify it. For no other reason have our greatest and noblest men entered into it. Whatever lower sentiments may have appealed to the heart of the common soldier, nothing but the high sense of duty could ever draw a Christian man into war. Far be it from us to sit in judgment over such. The question is not whether there have been Christian soldiers; for "many good men have resorted to practices which an enlightened conscience condemns." The question is whether in our present stage of civilization, and our interpretation of the life and teachings of Jesus Christ, Christians ought to engage in war.

To say that war is a necessity, implies that there is no other way of settling disputes. Says Rowland B. Howard: "In a divinely created and ordered universe, there *is*, there *must* be a better way. *It is our duty to find it.*"

*International Arbitration* has in recent years accomplished what in for-

mer times, would have been considered utterly impossible. Previous to the year 1892, seventy-five distinct cases had occurred, some involving great and difficult questions. To this list we can now add the Behring Sea Arbitration, the latest and greatest triumph of this new principle.

What more abundant proof do we need of its practicability as a means of settling international disputes and of its infinite superiority over war? For in all these instances the trouble has been not only quickly and inexpensively settled, but also settled for all time. No war has ever arisen over one of these decisions. Instead of deepening the feelings of animosity and jealousy, as war always does, these settlements have brought the countries into much more friendly relations.

We hail the signs of times. A perfect revolution in the idea of war is being developed. Publicists, statesmen and legislative bodies are considering plans for realizing this better way. Already the Congress of the United States and the Parliament of Great Britain have unanimously adopted resolutions referring all differences and disputes to a court of arbitration, thus making future war between the two great English-speaking nations practically impossible. Already nine of the South American republics have signed a formal treaty, making arbitration a duty and an obligation. Thus we see the precedent established. Other nations will be sure to follow.

Christians everywhere are awakening to a sense of their responsibility. Duplicate petitions, prepared in thirty different languages and officially signed by all the principal ecclesiastical bodies of Christendom are soon to be presented to the heads of thirty-one different governments, asking them "to take measures to banish warfare as the means of settling the strifes that arise between nations, and to substitute a more rational and Christian tribunal."\*

We look forward with hopefulness, believing that the time is not far distant when there will be a union of all nations in one great confederation of Peace. Already the prophetic eye beholds the dawn of that day:

"When the war-drum throbs no longer,  
And the battle flags are furled  
In the Parliament of Man,  
The federation of the world."

—*Young People's Paper.*

## "HOLY SPIRIT."

BY J. B. WAMPLER.

By special request I submit the following concerning the third person of the "TRIUNE GOD." He is GOD as Christ is GOD. But his power is manifested through the truth or "word of truth." The Holy Spirit is co-existent with GOD, and in a sense is GOD. Because GOD is a spirit, and they that would worship him acceptably must worship him in spirit and in truth. "My word is truth." Hence must worship according to the WORD OF TRUTH in order that our worship be acceptable. His work and operations are various, according to circumstances. To the unenlightened he gives light through the GOSPEL of CHRIST, then he reproves, or convicts them "of sin, of righteousness, and of judgment to come." This must necessarily take place before baptism. "Without faith it is impossible to please God." "Faith cometh by hearing, and hearing by the word of God." Without the word of God it is IMPOSSIBLE to have faith or please GOD. When the word is heard, and believed, and applied by the Holy Spirit, the individual yielding, the result will be as follows: Faith purifies his heart, (changes his heart) he will repent of his sin, (reform his life) change his life, be baptized into Christ, buried with Christ in baptism, (changes his state) being transplanted from the kingdom of the world into the kingdom of Christ. All such have the promise of remission of sins, and the *Gift of the Holy Ghost*. Not the convicting, but the comforting influence. Hence all such will rejoice, and all such have cause to rejoice, realizing their sins forgiven and their acceptance with God. See Acts of the Apostles ii, chapter about *three thousand* rejoiced after they had "gladly received the word and were baptized." In all the Apostolic conversions when the converts obeyed from the heart the form of DOCTRINE delivered unto them, they were made to rejoice, not only during the age of the Apostles but for almost 1900 years the same result was realized.

There were, however, extraordinary manifestations of the "Holy Spirit." When he, through the Prophets revealed, things to come, for "men of old